

Red. Faulks

The Church Messenger

DIOCESE OF EDMONTON

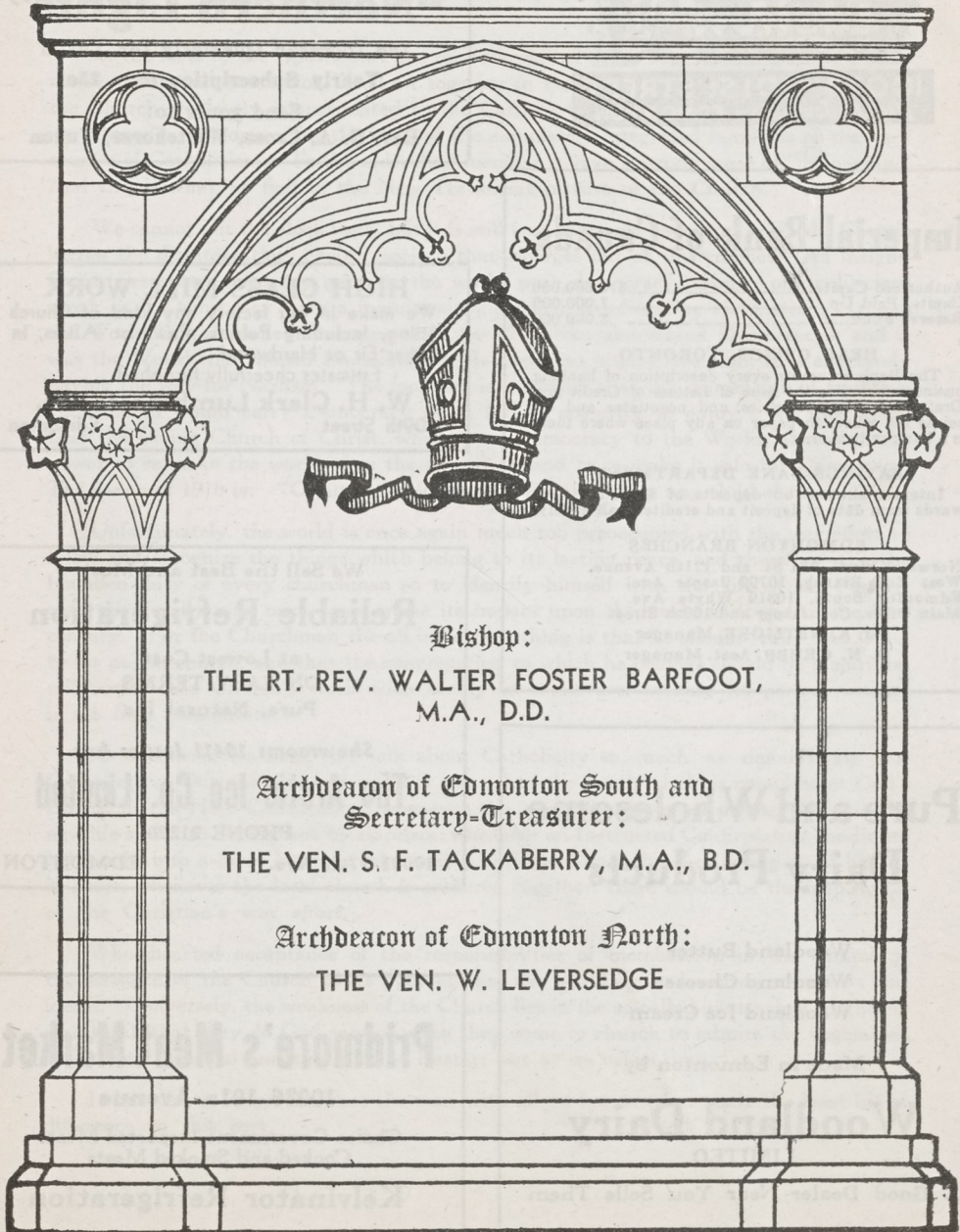
VOL VII

16

EDMONTON, SEPTEMBER 1941

No. 115

9



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M.A., D.D.

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Editorial

Ecclesia Contra Mundum

In the Acts of the Apostles we see the followers of Jesus as a family, sharing a common outlook and a common life, knit together in Faith and practice. Never again has the Church so closely approximated to the Catholic ideal as in the first thirty years of its astounding history. For the ideal of the completely integrated family is of the very essence of Catholicism. To the individual member it gave a strong sense of "belonging." And this is what we find in the New Testament picture of the Church.

We cannot put the clock back, but it is still true that only as a family will the Church leaven the disintegrating, chaotic society that emerges out of this conflict. An insignificant, persecuted minority gave to the world pure democracy, though our politicians speak as if Democracy were a fortuitous by-product of advancing civilization. It was the World that despoiled Democracy (as we Christians understand Democracy), and it was the World that robbed Democracy of its power to inspire free men, thus effectively paving the way for Naziism. The fool said in his heart that the momentum of tradition and custom would carry Democracy along for all posterity to enjoy. We now know that the Living Church of Christ, which gave Democracy to the World, alone has the power to re-make the world after the Armistice, and to re-make it safe for Democracy. The lesson of 1918 is: "O put not your trust in Princes nor in any child of man . . ."

Unfortunately, the world is once again much too preoccupied with the war effort to know and recognize the things which belong to its lasting peace, and therefore it is the bounden duty of every churchman so to identify himself with the life of the Family, that the Family may once again make its impact upon the world as it did in the first century. For the Churchman the all-important thing is that he should really BELONG to his parish church, and that the congregation to which he belongs should be a spiritual microcosm; the Church's world-wide family in miniature, making its perfect witness in its own community.

As a church, we must not talk about Catholicity so much as demonstrate our Catholicity. Our one-ness and unity is seen when the family circle is complete at God's Board, in the Holy Communion; whenever the whole family is present to welcome the new life added to the Church by Baptism; whenever an Instructed Confirmation candidate is brought into a more intimate relationship with the family by the Laying-on of hands; in short, whenever the local church is gathered together, there should be the inspiration of the Christian's war effort.

Wholehearted acceptance of the responsibilities of membership in the Church is the strength of the Church in its fight against the world's ever-lowering standards and ideals. Conversely, the weakness of the Church lies in the so-called unattached Anglicans who think that they do God service when they come to church to admire the vegetables at Harvest Festival and the lilies at Easter; but at no other time.

It has yet to be proven that the war, with all its horrors, has made the least bit of difference to this sort.

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

Diocesan News

MEETINGS AT HAMILTON

Meetings of the House of Bishops, the Executive Council of General Synod, and of the General Synod Departments and Committees, will be held in Hamilton, Ontario, from September 20th to September 27th.

The chief departments, whose business will occupy most of the time, are The Missionary Society, The Council for Social Service, The General Board of Religious Education, and the Board of Pensions. Important committees include those on Evangelism, Higher Education, Re-Organization, Faith and Order, Life and Work, Apportionment, and Finance.

Bishop Barfoot is already in the East on preliminary work and the two members of the Executive Council, representing the Diocese of Edmonton, Mr. Justice Ford and Archdeacon Tackaberry, are to be at the meetings.

THE IMMEDIATE FUTURE

The Church in this Diocese deserves congratulation. The effort to make up the amounts formerly given as "Block" grants from England shows a spirit of co-operation. The Synod Office has received from many parishes the expected amounts in full and on time. Some have failed. In faith that all parishes would ultimately respond in full, the full amounts were sent to Toronto enabling the M.S.C.C. to send us the amounts expected for the first two quarters.

The third quarter causes us much anxiety. It includes the "holiday" period when all parishes experience some "slump" in receipts. Our work must go on and we need the whole grant from the M.S.C.C., so we must send our share in order to enable them to remit, in full to us.

Will you please take this in hand and make an "all out" effort to advise all your people of the urgency of this matter of the third quarter? If this is done in every parish, we feel sure we shall have overcome the greatest difficulty of the whole year. The "home stretch" will be easier.

REV. ANDREW LOVE

A faithful, diligent and beloved missionary and parish priest, who spent his life laying foundations of the Church on the prairie in two western provinces, passed on to higher service on Tuesday, August 12th, in the person of Rev. Andrew Love, just two years after relinquishing parochial responsibilities. On retiring he took up residence in the City of Edmonton and it was thoroughly characteristic of him that almost every Sunday found him officiating in some church, either city or rural, where a temporary need had to be met.

In addition to parish work his varied experience included assistant superintendent in the old Indian Boarding School at Battleford, superintendent of students in the Humboldt Driving Belt, rural dean of Vegreville, and president of its Ministerial Association. Other spheres of service in Saskatchewan were Baljennie, Duck Lake, East Prince Albert and Rosthern, and in Alberta at Lacombe, Wainwright, Hardisty and Edgerton. From a large proportion of these places messages of sympathy and tokens of esteem were received in Edmonton.

The funeral service was held in All Saints' Pro-Cathedral, Edmonton, conducted by the Bishop, Right Rev. Dr. Barfoot and Archdeacon Tackaberry. The power of sheer goodness, the Bishop said, was the keynote of Mr. Love's life for he was essentially a good man and a good pastor.

Andrew Love was born in Ardeelin, Donegal, Ireland, in 1869, and received his education and missionary training in Dublin. He came to Canada in 1905 and was a member of the first graduating class of Emmanuel College, as first established in Prince Albert, Saskatchewan. He is survived by his widow, Susannah Morrow, his eldest daughter, Gretta, wife of Rev. Canon Haynes of Lloydminster, Sask., and his youngest daughter, Bertha, at Morinville, Alta. His second daughter, May, predeceased him in 1925 in Saskatoon.

EDMONTON DIOCESAN BOARD OF W.A. TEA ON SEPT. 16th

A Life Members' Tea in aid of the Diocesan Home Missions Fund will be held at the home of Mrs. W. H. Clark, 10712 99th Ave., from three to six o'clock. There will also be a Home Cooking stall and it is hoped that all who possibly can will come and make this tea a success.

KAPASIWIN CALLING

When?—Friday, September 12th, 1941.

Whom?—All W.A. Members.

Why?—See latter part of this letter.

Transportation—Get as many private cars as possible and notify Mrs. Tackaberry as soon as possible after September 1st, as to how many cars and how many passengers, branches will supply.

11138 127th Street, Phone 82810.

Cost—Drivers should receive \$2.00 each for cost of gas and oil. Therefore each guest will pay 50c. Should a bus be required each guest will pay 85c whether by car or bus.

Time of Leaving—9.30 a.m. from All Saints'.

Service—11 a.m. Please be on time!

Luncheon—12.30 p.m. Each to bring food for two meals,—Sandwiches, cake, fruit according to personal taste. Tea, sugar, cream will be provided.

Conference—2 p.m.

Supper—5 p.m.

Members please bring written or typed questions for discussion.

The Diocesan Program Committee have embarked on a new venture with one idea in mind—that of having W.A. members personally visit the Church Camp at Kapasiwin, and become more conversant with the aims of that camp in keeping the interest of our young Anglicans alive by periodical gatherings, where they receive instruction in the various departments of our Church's work, and also in leadership, together with time for good fellowship.

We feel that by holding a W.A. Rally on the spot, a more lively interest will be aroused and greater conception of the opportunity offered and ideals maintained in the Summer Schools held at this camp.

Your individual interest will be a great contribution to this work.

Signed on behalf of the Program Committee.

DOROTHY L. GARTON,
Corresponding Secretary.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDALL

On August 11th a call to higher service came to the Rev. Andrew Love, and our sympathies and prayers go out to his wife and family in their

bereavement. For many years Mr. Love has served this Diocese faithfully and well, and he was held in very high regard by his brother Clergy as well as by parishioners in many parts of our Diocese. It can well be said of him that "The trumpets sounded for him on the other side."

We are grateful to the Rev. J. J. Evans of Castor for his work in the Parish from July 14th to August 15th, and we would like him to know that so many have spoken in high praise of his ministrations. It was unfortunate that Mrs. Evans should spend the last few days of her holiday in hospital but we all wish her a speedy and complete recovery.

I feel bound to give a word of encouragement and appreciation in the matter of apportionment. Our task in All Saints' was much heavier in this regard than we faced last year, but by the end of June we were able to pay the first half for 1941 in full and all this money came from direct missionary giving. This is excellent, and we look forward with confidence to raising the full quota by the end of the year.

The situation in regard to our debt is also encouraging as we have paid off \$1,000 on this account since January.

And so in happy fellowship and with much to encourage us we begin our winter work, and pray that God may bless us in the coming days as He has blessed us in the past.

ST. MARY'S W.A.

The Fall season opened with a meeting held on Tuesday, September 2nd. A short service, conducted by the Rev. A. Elliott, preceded the business meeting. Several members of St. Mark's W.A. were welcomed as visitors. A pleasant social half hour concluded the afternoon.

ST. STEPHENS

SUNDAY SERVICES—Holy Communion, 8 a.m.;
Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.

SUNDAY SCHOOL—Junior, 10.00 a.m.

SUNDAY SCHOOL AND BIBLE CLASS—Senior, 10.30 a.m.

St. Matthew's Mission

SECOND AND FOURTH SUNDAYS—Holy Communion,
9.15 a.m.

FIRST AND SECOND SUNDAYS—Evensong, 7.30 p.m.

St. Michael and All Angels

FIRST AND THIRD SUNDAYS—Holy Communion,
9.15 a.m.

SECOND AND FOURTH SUNDAYS—Evensong, 3 p.m.

While I have been away on holidays in the country I have renewed my acquaintance with some of the country points where services are held.

Some Thoughts on Peace

IX.—PEACE AND A NEW ORDER

By Rev. Ebenezer Scott, M.A., B.D.

Reconstruction was the great word of the last war. This time the cry is for a New Order. Of the two, the New Order is the more radical. Reconstruction would seem to imply that at least part of the old order will be retained; it will be put into different shape, but the essential structure will remain the same. A New Order suggests an entire revolution.

The New Order that is to follow the present war had already become a watchword of our own, when we found with something of a shock that Hitler had stolen our fire. Adolph Hitler was now proclaiming the gospel of a New Order. The date of its proclamation can be fixed almost to a nicety. It was after his defeat in the Battle of Britain in August and September of 1940. Up to that time his unimpeded conquests had been sufficient for him. The march of the conquering hero required no softer music to accompany it than the drum and the trumpet. But he had now come into a market-place where the children would not dance to his piping. He must teach the other nations to mourn and lament over the stranglehold which one arrogant, purse-proud nation held over the peace and welfare of all the rest. A new age was to be ushered in; the whole political and economical structure of Europe was to be changed, and all the nations would be given their appointed place in the sun.

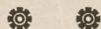
But the sun in which they are to find their place is to be Germany. Hitler's New Order is based on the absurd doctrine of the predestined superiority of the Aryan race. As Hitler is the Dictator of Germany, Germany will be the dictator of Europe; and as the people of Germany are under the unfettered control of its Dictator, the government of all the nations of Europe, and, as President Roosevelt foresees, of the Americas as well, both politically and economically, will ultimately depend on the will of one man, with the huge military machine which he will have at his command.

On our side, we cannot expect to create a new order in a day. We British people are not revolutionary in our temperament. Our example to other countries has rather been that of a wise and gradual evolution towards better things. Germany itself will have to be brought within the international order; and, while she must be sternly taught that she cannot be allowed to disturb the peace of the world at recurring periods as she has done so often, she must be left as far as possible to work out her own salvation. If we can only impart to her something of our spirit of tolerance and respect for the rights of others, that will be the best contribution which we can make to a new order in Germany and in the world.

Within our own bounds, any new order that we can hope to establish will, in accordance with our national genius, grow out of the old. It will, and must, contain many new elements; but it will essentially be a development of our own traditions and a new attempt to embody the best characteristics of our people. It will be the work of our New Order to make new advances in that social security without which there cannot be full freedom for the masses of the people. Peace among the nations is ultimately dependent on peace of mind in every individual man and woman within each nation; and we believe that it is the high calling of our Empire to broaden this path of freedom and peace on which all our history has set our steps, and open its right of way to all the men and women who travel this earth together.

The British household of nations will continue to bring out of its priceless treasures things both new and old. We are bold enough to apply to it these words which our Lord

used of His own parables. For we may claim that the British Empire is itself a parable of Christian teaching. Our Lord came not to destroy, but to fulfil. At the same time He insisted on a new birth of humanity which could only come through the influx of the Holy Spirit. While we must guard, therefore, against the New Order degenerating into a mere shibboleth, we cannot forget that, even as a form of words, it may almost to the letter trace its descent from the lips of our Lord Himself. It is only as men are "born anew" that they can see the Kingdom of God. The Kingdom of God is the only New Order that will ever completely satisfy the souls of men. The only perfect peace is that which is stayed on the will of God.



Comments Original and Otherwise

"Curate"

CHRISTIAN EXPERIENCE

That was the title of an article that appeared recently on the editorial page of the Montreal Star. The writer of this article points out that the Christian era was ushered in by witness-bearing from life to life. So it was with St. Paul, and so it was many years later with the Wesleys. He quotes the historian John Richard Green as having stated in his "History of the English People" that John Wesley saved England from the horrors of the French revolution. And then he adds "Alas for the Church that has no John, or Paul or Timothy, to tell the story of the heavenly vision that met them in the midst of life's dark unfamiliar way; the story of how the angel of God met them in the way and drew their feet back from the precipice. Common sense to say nothing more, should prevent any one from objecting to the argument from experience until he has put it to the test himself."

It can never be wrong for the tongue to tell what the heart has felt. The angels in heaven would rejoice if men and women would loose their tongues to the redeeming power of Jesus Christ. The Church's greatest need today is not so much preachers to draw, as worshippers in the pews, who will accept Christ's challenge that they are "the salt of the earth" and "the light of the world". That light is not given to be "hidden under a bushel" but to be "put in a candle-stick".

That is the challenge that Presiding Bishop Tucker of the American Episcopal Church is trying to bring home to his people. Would that we had more like him.

THE DIFFERENCE

In an address broadcast from St. Martin-in-the-Fields, the Rev. Eric Loveday suggested that many of our habits in religious thinking and worship are summed up in the words of an old Scotsman who said: "When I was a young man we gathered on the hillsides in all weathers, and standing there bareheaded sang 'Praise God from whom all blessings flow'. Now I am a member of the most popular church in my city, where the pews are so comfortable that you could sleep in them, and we sing 'Art thou weary, art thou languid, art thou sore distressed?'"

GOOD CHURCH TEACHING

The Bible selections in the Summer number of Forward Day by Day are made up from the "Sayings of Jesus" arranged as daily readings, with "footnotes on the way". As a simple instruction in the teaching of the Church about the essential truths of the Christian faith, these foot notes are most excellent. I hope they will be put in permanent form.

I am writing on the morning of July 28th. Here is the footnote for that date. It is about Baptism and reads as follows:

"By Baptism you have been made a member of the Church of Christ: not of the Anglican, Roman, Presbyterian, etc., but of the *universal* Church of Christ. Your membership is for *ever* and it is *world-wide*.

By Baptism God has translated you out of the world into the Kingdom of His dear Son Jesus. You go on living and working in the world, but from now on in the Spirit and power of God. You are a soldier and servant of Christ. This means that you will have to work for Him and fight in His cause. Today we know more of what that means as we see men, women, and little children patiently bearing attack and gallantly offering their lives that Satan shall not rule the earth. Christ's example guides you in what to do and *not* to do."

Equally satisfactory is the footnote for tomorrow:

"Earlier on the road you mentioned something about 'the failure of organized religion'. That is an abstraction. It is *people* who fail. The Church's faults arise chiefly from those members who promise easily and go back on their word; people who want something for nothing, who dodge discipline and won't undergo any exercise or hardship for Christ and His Church. Resolve to be different from them from the outset. For that you don't need to be a prig or a hypocrite. There are thousands of young men entering the army today. Most of them want to be good soldiers. They don't whimper under discipline. Christians of today and of the future must be of tougher fibre, knowing the Church's faith, practising it personally and as a Family and paying the price of their life-calling."

THE CHURCH AND THE INDIANS

I always read with interest The Peace Messenger, published by the Diocese of Athabasca, which someone is good enough to send to me. In the July issue the Bishop in his letter speaks of the Diocese as a land of endless space, and endless time, a land of adventure, a land of development, and a friendly land. He also expresses the hope that it will be a Church land. "The great Missionary Society which sent forth men and money for generations asked the Canadian Church to take over the spiritual ministration of our Indian Wards. We consented. Are we to prove false to this promise and this God-given trust? We decide today. Brave and courageous Missionaries for two generations have laboured among these Brown Children of the Woods. Are we now in our generation to leave and neglect them? We decide today. Are we to lose the glory and the joy of spiritual adventure for Christ and His Church? We decide today. Is the Church of the Living Christ to fold its hands and to close its work in Mission after Mission because "of lack of money"? We decide today. No, not for lack of money,—but through lack of vision, lack of the sense of stewardship, lack of the love of Christ in hearts outwardly Christian."

There is another reason which the Bishop might have mentioned why these Indians and Esquimaux have a special claim on the Canadian Church. They are the descendants of the original inhabitants of this country. We now occupy what was formerly theirs. The very least we can do, is to share the blessings of the Gospel with them.

In recent years I have heard the view expressed that if ever the time came that the Church in Canada could not adequately maintain her work among the white settlers, and also that among the Indians and Esquimaux, it is the latter that should be abandoned. But that is a question which will never arise, if as the Bishop says, we have vision, the sense of stewardship and the love of Christ in our hearts, and he might have added if we keep the management of the missionary work of the Church in the hands of missionary minded men.

THE EPISCOPAL CLERGY AND THE WAR

The Living Church mailed a post card questionnaire to every one of the bishops, priests, and deacons, of the Episcopal Church, in order to find out how the clergy stood in their attitude toward the war. The answers to the three questions proposed were as follows:

1. Do you favour immediate American entry into the war on the side of Britain? Yes, 1084. No, 1900.

2. If your answer above was No, would you favour entry into the war if, in the opinion of the President and Congress, our participation would be necessary to prevent a German victory? Yes, 1504. No, 396.

3. Are you a pacifist? Yes, 293. No, 2691. On this result The Living Church makes this comment:

"Adding together those favouring immediate

American entry into the war and those that would favour such entry if necessary to prevent a German victory, gives a total of 2,588, or 84% of those replying, who definitely expressed the view that America should enter this war if necessary to prevent a German victory. This is a very significant fact, indicating that the Episcopal Church, so far as its clergy are concerned, would be overwhelmingly behind the government in the event of war."

The article concludes with this expression of editorial opinion. "We do believe that it (the result of this poll) indicates that the overwhelming majority of the clergy feel that in the last resort, war against Nazi Germany would be preferable to capitulation to the anti-Christian Nazi philosophy. With that viewpoint we find ourselves in full agreement."

By the term "last resort" I suppose the editor means, that if England cannot win out in the battle for all that religion and civilization stand for, then the United States had better lend a hand.

I doubt very much whether any large percentage of Americans take that attitude. Here is what Dr. T. R. Ludlow, Suffragan Bishop of Newark, has to say on the subject:

"The great danger to the United States is not in Hitler's aeroplanes and the damage they may do, but in our own attitude toward the world around us. Like the priest and the Levite of old we can pass by on the other side of bleeding humanity on the theory that we have a precious deposit of democracy to preserve. If we do so, I believe that we will die of dry rot just as did that older Judaism and we will lose our democracy anyhow. Real democracy is a faith and not a formula, and being a faith it must be exercised on behalf of humanity to be preserved."

SHALL THE CHURCH EMERGE UNCHANGED?

In the four-page pamphlet called "The Spiritual Issues of the War" there is an article by Dr. Kraemer in which he analyses the present position of the Dutch Reformed Church. Speaking of the future he says:

"From a fundamentally Christian standpoint one cannot think of anything more disastrous than that a Church should emerge from this present period without having been changed. One cannot imagine what other means, even more drastic than the present ones, God would have to use in order to awaken the Churches and their members out of the slumber of self-sufficiency and introversion. The de-Christianisation of the Western world, the results and the true character of which are only now becoming manifest, is not only due to the turning of the world from God but equally to the turning of the Church from its true calling. That insight must terrify and so heal the Churches. The call to order which comes to them is then simply this: 'Wake up and realize your calling, which is your very *raison d'être*, and enter into judgment with yourselves, so that you may receive new life.'"

All of which applies to the Canadian as well as to the Dutch Church. We too need to be awakened out of the "slumber of self-sufficiency and introversion". (Continued on page 19)

Recent Sayings and Happenings

The Bishop of Leicester sat in the Cathedral from 10 a.m. to 6 p.m. to receive gifts on behalf of London congregations whose churches have suffered as the result of enemy action.

The Dean of Westminster, Dr. Labilliere, lost his home and "all his belongings" in the raid that smashed all the windows in the Abbey.

In the official Nazi Catechism of Germany appears the question "What are the relations between a German believer and Christianity?" The answer given is: "Our people have been ruined by Christ and the priests. We have no need of Christianity for the salvation of our people."

General Viscount Gort, V.C., Governor of Gibraltar, and former Commander of the Expeditionary Forces in France, in a wireless said: "We need more men and women who believe in God and who take the needs of the country to Him in prayer, trusting Him for victory."

MacLean's monthly magazine reports that the United States has sent 622 mobile kitchens to Britain.

The sale of Bibles in Germany increased from 830,000 in 1930 to 1,225,000 in 1939, and to 1,525,000 in 1940. It would seem that the Nazi paganism with which Rosenberg and others hoped to replace the Christian outlook on life, does not provide adequate consolation in times of worry and war.

A great number of Dutchmen are now wearing a red, white and blue badge on which the words "Wait and see" are engraved in English.

Bishop Hobson of Southern Ohio recently denounced Senator Wheeler's reference to the movement of United States forces into Iceland as "nothing short of treason."

After a Royal Air Force raid on Schleswig-Holstein, the German communiques said the only damage was one cow killed. A Danish newspaper's amplification explained that "the 'cow' burned for three days".

This is the 22nd year of Sunday School Caravans in the Anglican Diocese of Qu'Appelle, Saskatchewan. Three vans are on the move: St. Margaret's, St. Mary's, and St. Kentigerna.

Madame Casgrain addressing a conference in Victoria, said that before the war, Winston Churchill was none too popular with women's movements.

One wrote him, "I like your mustache no better than your politics."

"Don't worry," he replied, "you won't come in contact with either."

It is estimated that about 100,000 pilgrims and 150 Archbishops and Bishops were present when Cardinal Dougherty, Philadelphia, the Papal Legate, celebrated Pontifical Mass at the opening of the Ninth National Eucharistic Congress at Minneapolis.

On Trinity Sunday last Sir Charles Bentinck formerly British Ambassador to Chile was ordained by the Bishop of Rochester. Sir Charles

spent three years at Addis Ababa before Italy turned hostile to that country, and in 1936 was Minister at Prague.

Mrs. Winston Churchill was the guest of honour at a meeting of the Baptist Women's League, London, and in the course of her remarks said, "I hope you will always remember my husband in your prayers"

The Church Times in discussing England's attitude to Russia under present conditions says, that in a "rough and tumble with a homicidal maniac, we do not ask the casual assistant to display his baptismal certificate."

The Roman Catholic Church in Japan has been recognized by the Ministry of Education in that country. It coincides with the celebration of the first landing of members of that body on the island of Kyushu 400 years ago. There are now 311,433 converts in the Japanese Empire, 119,224 being in Japan proper.

It has been officially announced that 2,744 signatures from the United States and 2,355 from Canada representing 32 Indian tribes are upon a petition to Rome asking for the beatification of Kateri Tekakwitha, the lily of the Mohawks.

The annual conference of British Missionary Societies took place this year in London at the Friends' House. About 150 delegates were present, with Bishop Hudson, S.P.G. Secretary, in the chair. The Bishop of Winchester was one of the speakers.

An effort is being made to raise £5,000 to make temporary repairs to the walls of St. Alban's Church, Holborn, in London. Services are still being held in the nave, though the roof has been destroyed by a bomb. Entrance is made through the north door, over which the inscription may still be read: "Free forever to Christ's poor, this church is built and endowed in thankful acknowledgment of His mercies by a humble steward of His bounty."

An American writer has pointed out that twenty years ago Americans generally regarded Woodrow Wilson's idea of a League of Nations which would pledge the country to use its military and economic strength to suppress those who sought to destroy world peace, as something of a magnificent joke. Today they have come to realize that it is they themselves, not the late President who are the butt of the joke.

In a recent article in an English magazine Dorothy Sayers, the novelist says that social snobbery is "essentially the amusement of the uneasy and the mediocre."

At a recent diocesan convention Rev. T. M. Makita was elected Bishop of North Kwanto, Japan.

The 15th biennial year book of the Churches in the United States has been issued under the auspices of the Federal Council of the Churches. The total Church membership is given as 64,501,594, that is about one-half the population. It is the other half on whose account the Presiding Bishop is leading a campaign of recovery.

Trinity Church, Sydney Mines

July was a red-letter month for Trinity Church, Sydney Mines, Nova Scotia, when the congregation celebrated the completion of one hundred years' work.

The history of Trinity Church, Sydney Mines, is intimately connected with the early work of the Church of England in the Island of Cape Breton. The first Church of England Service in the Island was a celebration of the Holy Communion held on the sea shore by Master Wollfall, the chaplain of Sir Humphrey Gilbert, in 1553. The settled ministration of the Church, however, dates from the foundation of the town of Sydney in 1785. The register of St. George's, the mother parish, goes back to that year, the first entry being the record of the baptism of Frederick Amelia, son of the Rev. Benjamin Lovell, Rector, who was born on April 12th, and baptized on April 18th, 1785, being the first British native of Sydney.

The history of the Church of England in the Island of Cape Breton begins, therefore, with the founding of the Parish of St. George's, in Sydney, the first ministrations of which were given to the garrison and settlers by the garrison chaplain, the Rev. Benjamin Lovell. The original parish of St. George's ministered to the whole Island.

The first known reference to the work of the Church of England in Sydney Mines occurs in connection with the name of the Rev. Robert Ferryman, the third Rector of Sydney. Mr. Ferryman remained only seven months but during that time, the winter of 1815-1816, he visited Sydney Mines, St. Peter's, Bras d'Or, and other places, and baptized fifty-six children.

Of Mr. Ferryman's successor, Mr. Gale writes in "Novella", in 1905.

"His successor, the Rev. Hibbert Binney, 4th Bishop of the Diocese, probably visited the Mines regularly. Of him we learn that he was most energetic, ministering in many parts not visited by his predecessors, and during his seven years incumbency baptizing six hundred persons."

The development of the work of the Church of England in Sydney Mines is closely associated with the industrial progress of the town. Sydney Mines is one of the oldest English settlements in the Island of Cape Breton and owes its importance to the existence of the valuable coal mines from which its name is derived. In the early days these mines were worked by the government, and also at various times by different lessees. The real history of Sydney Mines, however, dates from the year 1827, when the General Mining Association of London, England, took over the mines and commenced the improvements which were gradually made.

The condition of Sydney Mines in that year is described by Richard Brown, who was then the manager of the Company, and whose son, R. H. Brown, held the same office till after the property had been transferred to the Nova Scotia Steel Company in 1900:

"No improvements had been made upon the 400 acres of excellent land belonging to the mines; the roads were scarcely passable, and of



Trinity Church, Sydney Mines. Consecrated 1843.



The Second Trinity Church, 1904.

houses there were none, except the workmen's barracks, half-a-dozen log and sod huts occupied by the overmen and mechanics, a couple of storehouses, and an old framed house, perfectly innocent of paint, belonging to the managing lessee of the mine."

From the time when the General Mining Association took over the mining rights of the district in 1827, Services of the Church of England were held at regular intervals. In 1841 the Reverend William Elder was appointed rector and ministered until his death in 1848.

The Church was probably built during Mr. Elder's incumbency as it was consecrated by the Right Rev. John Inglis in 1843 on his last visitation to Cape Breton and shortly before his death.

The people, filled with the desire to provide a suitable building for their worship, persevered and saw their efforts finally rewarded in the erection of the first Church of England on the north side of Sydney Harbour on what is now more familiarly known as the Shore Road in Sydney Mines. Situated on the pleasant road that led from "The Mines" to the "North Bar", the Church could easily be seen from the numerous vessels that sailed in and out of Sydney Harbour.

"The church was built largely through the instrumentality of the late Richard Brown, the cost being loaned free of interest by Mr. Brown and others, the early pioneers of Sydney Mines.

The font, an interesting one, sculptured in Halifax, was presented in 1850, and the communion vessels in 1851, by the Hon. J. B. Uniacke, Attorney General of Nova Scotia".—(From the "North Sydney Herald" of June 19, 1912.)

A very interesting document that deals directly with the early history of Trinity Church is a record that appears to have been kept by the Reverend William Elder and preserved by Mr. D. G. Rigby. The record covers the period from 1840 to 1843 and lists very simply the baptisms, the marriages, and the burials, as well as other significant events in the history of the Church, particularly those events that were concerned with the building of the Church.

To do justice to this record of "events connected with the Episcopal Congregation of Sydney Mines and the vicinity", it is necessary to quote at length:

"The Sydney Mines are in the Parish of Saint George under the pastoral care of the Rev. Charles Inglis who had officiated at the Mines as opportunity offered from the commencement of his charge of the Parish—

Rev. William Elder received Ordination as a Deacon in the Episcopal Church of England and Ireland on the 12th day of December, 1840, from Doctor Inglis, Bishop of Nova Scotia at St. Paul's, Halifax.

1840, December 12th. — Preached in Saint George's and Saint Paul's in the afternoon and evening (Sunday).

December 17th.—Sailed from Halifax.

December 22nd.—Through the blessing of divine Providence arrived safely at home and found my family all well.

December 25th.—Performed Divine Service at the School Room and also the three succeeding Sabbaths. Rev. Mr. Elder to reside at the Mines as Missionary of the S.P.G., making use of the School Room as a place of worship."

The first baptism recorded in the document took place on January 4, 1841.

For March 15th, 1841, appears this item:

"Commenced raising a subscription for the purpose of building a Church to be set apart for the Worship and Service of Almighty God according to the rites and ceremonies of the Church of England, and to be the exclusive property of that Church."

For September is noted this item:

"Having obtained a site for an Episcopal Church the Ground was enclosed and the Foundation of the Church commenced sometime this month."

An important date in the history of Trinity Church is recorded in the following item:

"March 5th, 1843.—The Episcopal Church being ready for use was opened for Divine Service this day (1st Sunday in Lent) by the Rev. Charles Ingles, Rev. William Y. Porter and Rev. William Elder."

On July 20th, 1843, His Lordship the Bishop of Nova Scotia arrived at Sydney accompanied by the Rev. Mr. Stevenson. The consequences

of this visit are recorded by Mr. Elder:

"July 21st.—His Lordship the Bishop visited the Sydney Mines and consecrated both the burying ground and church besides administering the rite of Confirmation to eight persons.

July 23rd.—Rev. William Elder admitted to the Order of the Priesthood by his Lordship the Bishop of Nova Scotia in the Parish Church of Saint George at Sydney."

In 1848 the Rev. William Elder died. He was succeeded, in 1849, by the Rev. Robert Arnold.

In March, 1853, the parish of Trinity was separated from the parish of Saint George and constituted a distinct parish. The parish as then constituted comprised North Cape Breton and Victoria Counties. In 1877 Victoria County was constituted a separate charge, the Rev. Simon Gibbons being appointed travelling missionary. The parish of Saint John the Baptist, North Sydney, was constituted, though both parishes, Trinity and Saint John the Baptist, were under the care of one clergyman until the death of the Rev. C. G. Abbott in 1898. The Rev. A. Gale then became the rector of Sydney Mines and the Rev. C. W. Vernon, the rector of North Sydney.

With the beginning of Mr. Gale's ministry in 1898 the congregation was rapidly becoming larger. It was decided that to meet the growing need a new church would be required and a site on the corner of Oxford Avenue and Queen Street was obtained. The church was built and dedicated in 1904. In the records the opening Sunday of the new church was June 5, 1904.

The old church was used for a time as a mortuary chapel but later was dismantled. At present the site of the old church is occupied by the cemetery of Trinity Church.

The new church is a free adaptation of Early English Gothic with an apsidal sanctuary, however, which is rather a development of the French Gothic of the 12th century, as compared with the simpler English idea of a square chancel.

A square tower with octagonal spire surmounted by a cross occupies the angle at the intersection of Oxford Avenue and Queen Street. The main side entrance is in the tower, the main entrance being in the centre of the gable on Queen Street.

Above the reredos is a beautiful large mural painting of Christ as the Good Shepherd, by Robert Harris, C.M.G., the well-known Canadian artist, which was given in memory of Rev. C. G. Abbott, a former rector, by his wife.

Under the energetic direction of Rev. H. A. Clark, the church interior was finally completed in June, 1930,

and was consecrated on December 8, 1932.

In the present building are the following original furnishings of the first Trinity Church: the Holy Font, the Holy Communion Vessels, Sanctuary Chairs, Bell and Spire Cross.

There are many valued Memorials in the present building as follows: The Holy Table, Brass Cross, Service Book, Silk Frontal, Alms Basin, Flower Vases, Holy Communion Rail, Holy Bible, Reading Desk, Prayer Book, Stone Tablets and a Bronze Tablet which commemorates this centenary.

The present rector is the Rev. G. T. Spriggs.



THE CHURCH SCHOOL

The winter's work in the educational department of our Church should commence on the Sunday after the pupils re-assemble for day school. This year that will be either the first or second Sunday in September. Before that time all plans should be carefully made and all supplies in readiness.

The General Board of Religious Education through its Editorial and Supplies Departments has prepared efficient literature and adequate supplies for schools of all sizes and kinds. Its suggested Lesson Courses all begin at this time of year except those for the pupils five years of age and under. The materials prepared to help the teachers make these courses effective have been carefully prepared and have been approved by those who have made use of them in many countries outside Canada—England, Australia, United States, France, Greece, China, Japan and India. They are produced and sold at approximately cost price.

If you wish descriptive literature write to the Editorial Secretary. The Department's suggestions for Uniform Schools and Departmentally Graded Schools, with Time Tables, etc., will be furnished free.



The interior of the Second Trinity Church as completed in 1930.



SEPTEMBER

1. Giles, 725.
7. THIRTEENTH SUNDAY AFTER TRINITY.
8. Nativity of the Blessed Virgin Mary.
14. FOURTEENTH SUNDAY AFTER TRINITY.
Holy Cross Day.
16. Ninian, Bishop of Galloway, 432.
17. Ember Day.
19. Ember Day.
Theodore, Archbishop of Canterbury, 690.
20. Ember Day.
21. St. Matthew, Apostle, Evangelist and Martyr.
FIFTEENTH SUNDAY AFTER TRINITY.
26. Cyprian, Archbishop of Carthage, and Martyr, 258.
28. SIXTEENTH SUNDAY AFTER TRINITY.
29. St. Michael and All Angels.
30. Jerome, Presbyter and Doctor, 419.

CHILDREN'S DAY AND YOUTH SUNDAY OCTOBER 19th, 1941

19th Sunday After Trinity

If you have not made your plans for a proper observance of Children's Day and Youth Sunday—the festival of the Child Life and Youth of the Church—now is the time to do so.

To help you in this, the G.B.R.E. has prepared the following:

1. **The Church's Educational Sunday**—Suggestions to the Clergy and Sunday School SuperintendentsFree
2. **Working for Christ and His Church**—A Message to the boys and girls of our Church on their part in the service of the Church.Free
3. **Envelopes for Children's Day Special Offerings**Free
4. **Order of Service for Children's Day.**\$1.00 per 100
5. **Installation Service for Teachers and Officers.**5 cents per copy
6. **Anglican Youth Sunday**Free
7. **Special Bulletin.** In place of the usual pamphlet containing a message to the laity, a Joint Bulletin has been issued by the M.S.C.C., the G.B.R.E. and C.S.S., setting forth the whole work of the Church. **This Joint Bulletin will be sent to the parishes in time for distribution on Sunday, October 5th or 12th.** Be sure to get your copies and to have them distributed to the members of your

congregation not later than the Sunday before Children's Day. **You will find some of the special work of the G.B.R.E. described in it.**

Part of the observance of this day should be devoted to a Young People's Service under the auspices of the A.Y.P.A. The Evening Service might well be used for this purpose and the Young People given a definite part in it. Further suggestions will be found in the special Youth Sunday Pamphlet referred to above. (No. 6.)

This is also a good time to plan your Teacher Training work and to organize your Young People's and Adult Discussion Groups for the season. The following literature will help you do this:

1. **Teacher Training Leaflets**—Nos. 1-3-5-6-7.Free
2. **Adult Religious Education Leaflets**—Nos. 1-2-3-3AFree

Application for the **free literature** should be made to the General Secretary, G.B.R.E., Church House, 604 Jarvis Street, Toronto 5, Ontario.



Diocese of Quebec

On his return from St. Clement's Mission on the North Shore of the Gulf, the Bishop called at Comeau Bay and inducted the new rector of the Church of St. George and St. Andrew which, with the town, escaped the forest fires of early summer. Three missionaries, stationed at posts widely separated, will serve the 600 miles of coast line between the Saguenay and Belle Isle Straits.

The Sisterhood of St. John the Divine of Toronto have been compelled to withdraw their workers who have been in charge of the Girls' Hostel at Quebec (Bishop Mountain Hall) to other fields and Miss Machin, Diocesan S. S. organizer, has taken charge of the institution. The sincere thanks of the diocese have been sent to the Mother Superior of the Community for the excellent work accomplished by the Sisters since they assumed charge in 1927 of what was known as the Church of England Female Orphan Asylum.

Soon a new church will be completed and ready for consecration, the church at the Eastern Townships' Colonization Centre of Lawrence near Bury. In a short time there will probably be a thriving farming community and a devoted congregation in the Lawrence Colony, thus justifying the expenditure of public funds for a back-to-the-land movement on a small scale. Much criticism was poured upon the scheme when first mooted at the time of the 1929-31 depression.

The congregations of St. Peter's-on-the-Rock of Cap à l'Aigle, of St. Anne's of Pointe au Pic and of the Union Church of Murray Bay supported the summer fête, held in a private garden at Cap à l'Aigle, so whole-heartedly that \$1500 was raised for Red Cross and Wings for Britain funds, no deductions being made for expenses.



One Communion and Fellowship

"The Lord said unto him, Arise, and go into the street which is called Straight and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth."

—Acts 9: 11.

One hardly knows which is the more encouraging thought here—God's knowledge of the man's dwelling place, or God's knowledge of the man's heart—both are so comforting to those who work and labour for souls. In the crowded city, in the densely populated streets, in the labyrinth of houses, how cheering to go forth with the conviction that God marks every one of them; that He knows the circumstances of all the families, the inmates of every room; that He is acquainted with each house, each street, the lodging-house keeper's name, and that in His own time and in His own way He will send the minister of the Gospel.

In dealing, too, with prejudice and opposition of heart, in encountering vice, and ignorance, and wretchedness of every sort, how cheering to feel that God has the heart of man at His own disposal, that He watches every turn and change in it, and that at the right moment He tells His ministering servant, as He guides him to the repentant sinner, "Behold, he prayeth."

Now, all this is most encouraging, in practical application, for those who are engaged in the work of God. But the incident also is of peculiar value, in that, it shows how God marks prayer, real prayer, as the sign of a converted soul. This was the proof that Saul of Tarsus was indeed a changed man. God said, "Behold, he prayeth."

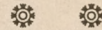
It showed, in the first place, that the Holy Spirit had really begun to work in his heart. For, after all, there is no true prayer without the help and teaching of the Holy Ghost. As Saul himself afterwards said, when inspired by God: "We know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Christ intercedes for us in heaven, but the Holy Spirit intercedes with us in our hearts. The fact, then, of God taking notice of his prayer, gave proof that the Holy Ghost was in his heart, that Saul was a converted man.

But it showed, also, that his heart had been cleansed from sin. For prayer is never real or to the point where the heart has that within it which separates it from God. "If I regard iniquity in my heart, the Lord will not hear." But the fact of God looking down from heaven, and noticing with special attention the prayers of Saul, gave evidence at once that a change had taken place in his heart, that the source from whence the evil in the man proceeded, had been purified—that he was a converted soul.

And yet further, it showed that he had fully

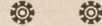
accepted the Lord Jesus as his Saviour. For another and most important condition of all true prayer is that it must be offered in the Saviour's name. "Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son." The prayer of Saul, therefore, being heard in heaven, showed that he had heard the Voice from heaven, "I am Jesus." He had seen the Lord in the way, and had surrendered himself to Christ. He was really a converted man.

There is something more in prayer, then, than many people think. Often had Saul of Tarsus said his prayers, like every other Pharisee. But here is the first time they were marked by God. They were the proof that he was a new creature in Christ Jesus.



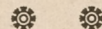
ANNUAL MEETINGS

The Executive Council and the Departments of General Synod will meet in Hamilton, Ontario, during this month. The agendas are now in circulation. This is early enough for them to reach all the representatives before they leave home for the meetings. Careful reading of these will help to expedite the business of the meetings. Members of the Departments and Committees may come to the meeting expecting great things to come to pass if they know that all the Church people at home are praying for the Church's work—not her financial progress only but her real success. Who can tell where and when the Holy Spirit may be active and lead the Church into new and larger service?



APPORTIONMENTS

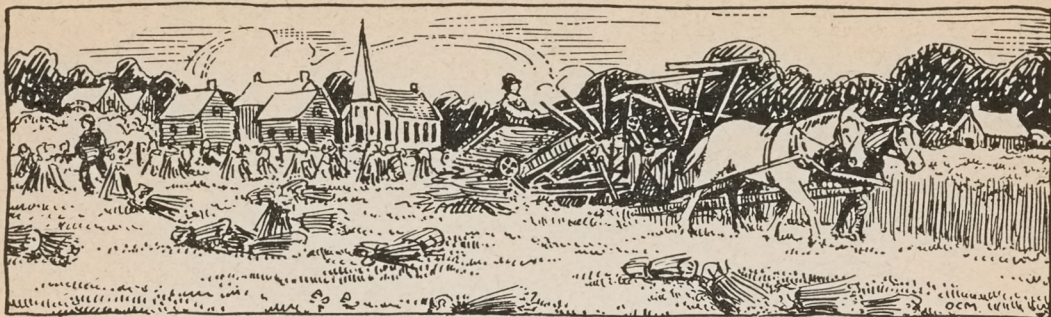
The Committee on Apportionments appointed by the Executive Council have published in sheet form the receipts for the first half year of 1941. In 1940 the amount asked for the year was \$332,117.00 and up to July 15th \$70,791.86 were received. This year a marked increase is reported. On the \$330,000.00 asked \$153,993.08 have been sent to headquarters. This greatly helps the finances and relieves from anxiety those who are responsible for them. Such a report should encourage all the missionary bishops with the hope that what they have been promised will be received.



RECTOR OF ST. CLEMENT DANES

Amidst the ruins of the church which for thirty-seven years had been the scene of his earthly ministry, the Rev. W. Pennington-Bickford, rector of St. Clement Danes, Strand, was laid to rest recently.

The Sea Cadets founded by the rector kept vigil round the coffin inside the four bare walls as the mourners knelt on the debris-covered floor. London flower girls formed a guard of honour and flowers were strewn in the path of the bearers. The famous "oranges and lemons" peal, of which only five now remain, was replaced by handbells, rung by grey-headed members of the Ancient Society of College Youths and of the London City Association and North Southwark Diocesan Guild.



Home Horizons

Nature is taking a hand in impressing on us that we are in a state of war. In our district vegetable crops of various sorts have failed because of the drought in the early summer and the prices of all vegetables,—salad greens, fruits, dairy products and meat—have risen. The demand for cheese and bacon for overseas restricts our use of those commodities, but it is disappointing to have the products suitable only for local consumption scarce and expensive. As an object lesson to those who are making too small a war effort the minor shortage may be salutary. Personally, we are just hoping that the late crops of peas and corn which our market gardener has planted, will produce a grand harvest in September, when, with summer visitors scattered, the world and its fruits in our vicinity are ours to enjoy.

* * *

Keeps His Faith In Women

It is good to learn that George Bernard Shaw has kept his faith in women, and still believes that women have the qualities necessary to drag the peoples of the depressed world to a more human standard. From a review of "Major Barbara", not from the play itself, comes an interpretation of G.B.S.'s theory that only one form of regeneration and welfare is to any purpose and that is a creative form. Major Barbara, daughter of a wealthy manufacturer and of the daughter of an earl, joins the Salvation Army and works with it until she finds giving material aid is not enough to bring material happiness. A young intellectual whom she meets is trying to help with mental nourishment in the form of classics. Both despise the wealthy manufacturer, but in the end he is able to show them that in his great business organization he provides an opportunity for the men without purpose to find the joy of creative work and a satisfied happiness. On this material, but necessary, base, he asks them both to join with him in the care not only of the bodies, but of the minds of the families for whom he has already done so much.

* * *

Conditions Then—And Now

There is a book called "Jennifer", by Janet Whitney. It is presumably one of the recent

output of books, for our very kind and helpful librarian in the city sent it to us in the last selection. The book deals with a district of Norfolk, in England, from the year of Jennifer's birth, September, 1807, to 1825, when Jennifer is deported to Australia as convict number 99. Jennifer is of gentle birth and upbringing and she is quite innocent of the crime of which she is accused (as is subsequently proved), but the bit of circumstantial evidence used against her is augmented by the fact of her membership in the Society of the Friends of the People which was considered an attempt to bring about in England a repetition of the French Revolution.

The deep interest which this book caused was its revelation of the prevailing customs and laws of the times and their application. Jennifer's heart was torn, and naturally so, by the awful conditions of child labour. The Society of the Friends of the People was not formed for purposes of radical agitation, but for constitutional adjustments of burning cruelties. Jennifer's little foster brother, at the age of five, went to work in the mill, picking waste from the floor under the machines. She saw him, like a gnome, begin "to stagger towards the cottage, thin and wizened, and as if it were partially crippled. And as it came nearer it opened a feeble voice and called 'Muvver', and began to cry, through sheer weariness and weakness and misery." This picture, and the red weals on his flesh when he was undressed (given because he fell asleep at his work), had made Jennifer the outspoken champion of the poor, and roused the ire of the magistrate of the district, who was also the principal mill owner. When his wife dies of a sleeping draught which Jennifer sent from her doctor father's own bottle, she is quickly arrested and sent to Australia. There is an excellent picture of the convict ships on their long journey and of the life, good and bad according to the masters who secured the free services of the victims of injustice.

The book is not one for an idle hour, but is well worth reading and should be excellent for a club or discussion group.

* * *

Kept For Healing Later?

A Polish woman, an engineer of sorts by profession, escaped from Warsaw and by long

and devious and dangerous travel, has arrived in Canada. She said as soon as she had arrived and recovered somewhat from the effects of the journey and malnourishment, that she must go on to England as quickly as possible, for she could not stay where she could not feel the war. It was not that Canada was slacking, on the contrary, she thinks it heroic to work so far from the centre of hostilities, but she has refused two offers of war work for which her training fits her, here, and her one desire is to go where the war is more of a felt reality.

A Canadian woman, with close and high English connections, in a recent letter writes: "I hope that we who are so secure here, are being kept for some healing work later on, so that we can justify our present peace and ease, such as it is."

* * *

Be Constructive Critics

Wherever men and women gather together in groups for any purpose there is bound to be talk of our war effort. From some of these discussions we might feel that only crooked politicians direct our war effort, that not an honest man sits in high places or in authority, and that, as a matter of fact, our so-called democratic state is hardly worth the saving. A concrete suggestion as to what should be done about it all is not forthcoming.

Criticism is an important part of the functioning of a democratic system, but surely it should be constructive, and to be constructive it must be based on facts. Criticism in England wells up in a united public opinion which speaks in strident tones to Westminster. As a rule it draws a reply, even if it does not effect a change.

We Canadian women are not politically minded. If we were we would know more about the candidates we send to Parliament and be in a better position to criticise with intelligence their efforts there, rather than merely to lay a blanket charge of corruption on general principles.

* * *

Local Butchers Show Patriotism

It is to be hoped that other villages are waging better salvage campaigns than ours. The special appeal for bones has left us unheeding as a community, but our local butchers are setting us a splendid lead. They have arranged with the trucks which bring their meat from the abattoirs to take back bones which in other seasons were buried. It has meant hundreds of pounds of bones for war purposes. All meat deliveries are on

the same system nowadays, so there is no reason why the habit of sending the unused bones back on the truck should not be generally employed. (Consult your local butcher please, and interest him in the scheme.)

* * *

Holiday weeks bring to our village a surge of visitors. Among these we find, in person, one of the problems of the day. The majority of our changing summer colony are of the Jewish race, many of them speaking Yiddish, or the European tongue of the country of their origin.

It is useless to say that the Jews present no problem and need not. They do and they must, and shutting our minds and eyes to it will not solve it. It is a problem much older than the question of refugees from Europe.

A series of articles in the last three Atlantic Monthly magazines, two by a Gentile and one by a Jew, seem diametrically opposed. The Gentile thinks the Oriental origin of the Jew will keep him always apart, and that the antipathy to him which flared into ugly treatment in the past in the United States might in any postwar depression, recur to the extent of forcing Authority reluctantly to take drastic action.

The Jewish writer repudiates the Orientalism with emphasis. To his way of thinking Jewish immigrants are like the inhabitants of the land in which they have lived,—often for centuries. He surely has put his finger on the sorest spot. of the vexed question, but not all would agree that it is quite as simple as he states it. The fact that it is very much a problem is the only reason for mentioning it in this space. It is a problem that comes within home horizons and that we would do well to ponder.

In the cities the mass numbers create a situation which is beyond our efforts. But there are many communities in which the Jewish residents

(Continued on page 15)



These German prisoners in England watch fellow prisoners play soccer.

One Hundred Years Ago

St. John, N.B.: Bishop of N.S. delivered Charge to 21 clergymen in Trinity Church—largest number ever assembled in N.B.—on 9th September, 1841. Churches consecrated during the Bishop's tour at St. David's in the mission of Dr. Thomson, and at White's Point in Kingston Parish. Ordination of Messrs. A. D. Campbell and Wm. Scovil to order of Priests in Trinity Church 12th September, 1841. S.P.G. Report, 1842.

Quebec Church Society: Bishop Mountain, in his primary charge, expressed hope that a Church Society (similar to that established in N.S. in 1836-7) be organized and in 1841 wrote to the Bishop of Toronto on the subject of the joint establishment of an association for the two dioceses. He drew up a plan with rules and constitution and at Bishop Strachan's request in September 1841 drafted an episcopal address on the subject to the churchmen of Canada. It was finally agreed that each bishop should pursue the plan for himself. (Memoir of G.J.M., p. 220.)

Quebec Classical School: The Principal (the Rev. F. J. Lundy, also missionary to settlements south of Quebec) proposed that the S.P.G. grant him five exhibitions for boys who were likely to become missionaries. (S.P.G. Letters, 27th September, 1841.)

Common School Act, 1841: To the Honble. the Commons of Canada in Provincial Parliament Assembled: The Petition of Inhabitants of the City of Quebec . . . sheweth that your petitioners view with deep interest the endeavours of the Legislature at their Session of 1841 to provide means of education throughout the province . . . and pray that the Holy Scriptures be recognized as a Class Book to be taught in all schools . . . 24th August, 1841 (Que. Dioc. Arch.) Petition to Parliament against the bill excluding religious instruction and the Bible from the Common Schools to be established was signed by the Bishop of Toronto and members of his clergy, 11th August, 1841. ("The Church".)

Kingston: Lord Sydenham (C. Poulett Thomson) Gov.-Gen. died 19th September 1841 at Alwington House near Kingston as a result of a fall from a spirited horse. His executors decided to bury him in St. George's, Kingston. He is the second person who has died as Governor-General of Canada, the Duke of Richmond being the first. (The vault is built under the floor of the middle aisle near the pulpit and the body was enclosed in 3 coffins of walnut, of lead, and of mahogany. His last words were: "For thy name's sake, pardon my iniquity for it is great" and this text was used by the preacher, Mr. Adamson, his domestic chaplain at the funeral sermon. The editor of "The Church" believed that 149 out of the 150 Canadian clergymen would call the sermon an extravagant and unmerited eulogy, a fault of which the preacher was unconscious. ("The Church".)

The Rev. A. N. Bethune received a solid silver tea service with massive salver costing £120 from St. Peter's, Cobourg, in recognition of his

14 years' labour in their midst on 18th August, 1840.

Editor's Misgivings for the Future: The Rev. A. N. Bethune resigned as editor of "The Church" 3rd July 1841 and wrote that the last chance of an adequate endowment to meet the needs of the Church had been swept away by the alienation of two-thirds of the Clergy Reserves from the Church. How far will the remaining one-third maintain that clerical body which the spiritual wants of our communion demand?

Toronto Visitation: 64 out of the 90 clergymen of the diocese met in St. James' 9th September 1841 and heard the Bishop's Charge which followed a sermon by the Rev. A. N. Bethune and afterwards partook of the Holy Sacrament. Then they congratulated the Bishop upon the auspicious occasion of the first official convocation of their body. G. O. Stuart, Archdeacon of Kingston signed the letter. Full black robes was the prescribed attire for the occasion.

Business Accomplished: The reports of Committees named by the Bishop to draft addresses to the Archbishop of Canterbury; the Bishop of London, W. E. Gladstone and others; the S.P.G.; the S.P.C.K.; the Queen and Prince Albert; the Gov.-General; were received and adopted and a committee was named to consider forming a Diocesan Association in connection with the S.P.G.

Diocesan Association Plan: The editor of "The Church" was instructed to transfer to his columns the rules of the **Church Society** of N.S. 23rd October, 1841. (A printed copy of the Bishop's Charge is in the Public Archives.)

Dunnville. Extracts from Rev. B. C. Hill's Journal from the 3rd Report of U. C. Clergy Society were printed in The Church of 29th May, 1841; progress at Seneca, Cayuga. Friends in England are giving money for a church and glebe at the Lake Erie Shore Settlement at the mouth of the Grand River and the Rev. C. B. Gribble, a S.P.G. missionary, sailed for his new station (Dunnville). ("The Church", 12th June, 1841.)

Port Burwell: Church and Parsonage with landed endowment completed at expense of Colonel Mahlon. (3rd July, 1841.)

Oakville: A meeting was held on 18th September, 1841 to consider necessity of building a church and a committee appointed to collect the necessary funds; the Rev. G. Graham presided.

Streetsville: Bishop informed Mr. J. Barnhart that the clergyman had arrived. The Rev. Robt. J. MacGeorge was appointed in 1841. (Strachan and S.P.G. Papers.)

Peterborough: 13th September, 1841. Bishop to the Hon. S. B. Harrison suggesting Rev. R. J. C. Taylor as successor to the Rev. C. T. Wade, resigning the Rectory; and Rev. C. C. Brough for Rectory of Township of London. The Governor was pleased to present these gentlemen to these rectories and Letters Missive were issued 2nd December, 1841.

Manitowaning: The Rev. C. C. Brough to the Bishop report of his Mission. 28th Aug., 1841.

Newmarket: The Bishop to Rev. G. C. Street notifying him of his appointment to Newmarket. 29th September, 1841. (Strachan Papers.)

Romantic Village of Dundas: On 3rd August, 1841 the corner-stone of St. James' Church was laid by the rector the Rev. Wm. McMurray, A. T. Kerby, Churchwarden, depositing the coins. J. S. Howard, architect. The church is of stone in the gothic style with tower and of beautiful symmetry. The S.P.G. and S.P.C.K. gave £250.

Chatham: St. Paul's Church was considered inconveniently situated and a committee named 25th August, 1841 to build a new one of stone or brick. A Steers, Sec'y. and J. Read, Treas. It only holds 200 persons and is the only church in a town of 900 persons. The minister, after arduous study and preparation for the Sabbath, has no security of a congregation and can but repair in painfulness and bitterness, to the solitariness of his home. ("The Church".)

Red River Mission: The Rev. J. Smithurst explained the Services of the Prayer Book and the Collects and Gospels to the Indian Settlement, in preparation for the Bishop of Montreal's expected visit, the Indians manifesting devout fervour at all public Services except during their absence from the settlement during summer. 10 Indians have renounced heathenism, 62 are communicants. The 22 Indians of the Saulteaux School are fed and clothed by the C.M.S. as are also the 73 Indians of the Muscaigo School. (C.M.S. Reports.)



HOME HORIZONS

(Continued from page 13)

form a very small minority. When these are of our own faith, as some are, or of the Orthodox Jewish faith, approach is easier, but in any case it should not be difficult to establish some common ground of citizenship upon which to meet. If these people, like so many from European countries, have come to make homes for themselves in Canada, should not we, as good Canadians, help these newcomers to be Canadians first? We do not ask them to give up national religion or customs,—quite the contrary; and as good Canadians they can retain these with pride.

* * *

Poland's Horrors Our Warning

A picture in a recent magazine, or paper, has branded itself on my memory. It showed a long line of Polish women, single file, each grasped by the arm by a Nazi guard, disappearing into a wood to be executed. One was in a loose coat, another in a house-dress, one hatless, one with head covered. They were everyday women who might have been going downtown to buy food for their families. But they weren't; they were going to their death because evildoers have dominated their land. That picture might well be a warning, a sermon, an exhortation, to set our house in order and be prepared not only for days of war, but also for subsequent days of peace.

FIRST NEGRO BISHOP OF THE ANGLICAN COMMUNION

This year marks the centennial of the Niger expedition of the Church Missionary Society, on which Samuel Adjai Crowther (then a lay teacher) accompanied the Rev. J. F. Schon up the Niger River. Consecrated in 1864, Bishop Crowther was the first Anglican Bishop of his race.



BISHOP SAMUEL ADJAI CROWTHER



PUPILS' EXAMINATIONS 1941

Special G.B.R.E. Awards

Through the kindness of individual Churchmen, interested in the work of the G.B.R.E., special awards are made available from year to year, in connection with the Examinations conducted for Sunday School pupils.

These awards are given to the pupils taking the highest standing in the examinations based on the Courses of study prescribed by our Church.

The successful candidates for 1941 are as follows:

Junior Graded and Uniform (Course No. 7)—

J. Beaumont Award:

Constance Wilson, Trinity Memorial, Cornwall, Ont.

Senior Graded (No. 10)—J. Beaumont Award:

Jean Law, St. Mark, St. Vital, Man.

Senior Uniform (No. 7)—Maurice Cody Memorial Award:

Emily Spence, St. James, Saskatoon, Sask.

Advanced Graded (No. 10)—James Nicholson Award:

Ruby Simmons, St. Stephen, Calgary, Alta.

Advanced Uniform (No. 7) — Maurice Cody Memorial Award:

Helen Childs, St. James, Saskatoon, Sask.

Junior Bible Class (No. 13)—Francis Venables Award:

David Stanley, Christ Church, Deer Park, Toronto.

Junior Graded (No. 6)—Francis Venables Award:

Beth Johnson, Holy Trinity, Edmonton, Alta.

Junior Graded (No. 8)—James Nicholson Award:

Eric Channen, Trinity, Barrie, Ont.

Senior Graded (No. 11)—James Nicholson Award:

June Coles, Trinity, Barrie, Ont.

Sunday School by Post

Junior—Bishop Stringer Memorial Award:

Marie Berry, Grosmont, Alta.

Senior—Major Hethrington Award:

Alexander Lees, Fawcett, Alta.

Advanced—Muriel Brock Award:

Joan Gibson, Netherhill, Sask.

Junior Bible Class—Francis Venables Award:

Joyce Davis, Rochfort Bridge, Alta.

The Religious Tract Society Awards

For several years, the Religious Tract Society has very kindly awarded prizes of Bibles and other books to those writing on the G.B.R.E. Examinations.

These awards are open to those who were not successful in obtaining G.B.R.E. Special Awards.

The number of Awards available for any one school is determined by the number of candidates actually writing in that school.

The Awards were distributed amongst the following Dioceses:

Algoma 11, Athabasca 5, Brandon 4, Caledonia 1, Cariboo 1, Columbia 2, Calgary 16, Edmonton 5, Fredericton 1, Huron 12, Kootenay 6, Montreal 1, Moosonee 2, New Westminster 3, Niagara 14, Nova Scotia 7, Ontario 16, Ottawa 4, Qu'Appelle 13, Quebec 6, Rupert's Land 11, Saskatoon 13, Saskatchewan 4, Toronto 66.

**CANADIAN CHURCH CALENDAR**

The cover of the 1942 Calendar which is now available, is something quite different from anything we have had. Against a background of rich blue is a lovely panel showing a Chinese interpretation of the first miracle, the changing of the water into wine.

The Theme of the Calendar is the Triumphant Power of our Lord as expressed in His words, "Be of good cheer; I have overcome of world," and illustrated by a series of pictures of the miracles. There are ten coloured pictures, scenic and sacred, and many excellent black and white pictures of sacred subjects, of our mission work in Canada and overseas, and of native art.

There is a text for every day. There are messages from the leaders of our Church and one from the Presiding Bishop of the Protestant Episcopal Church of the U. S.

The size of the Calendar is $8\frac{1}{2} \times 10\frac{1}{2}$ inches, 32 pages and cover. The calendar is arranged half a month to a page. At the end of the first half of the month, without removing the calendar from the wall, turn it over and you have the second half.

The price will be the same as usual: 30 cents each, four for \$1.00. See the order form for larger quantity prices.

Many people were disappointed last year as our stock was exhausted the first week of December. Make sure of your copy for 1942—order early from the Literature Department, M.S.C.C., 604 Jarvis St., Toronto, or through your local W.A. Branch.

**WAR WORK OF THE CHURCH ARMY OF ENGLAND**

The importance of providing adequate facilities for recreation for men and women of the Forces is obvious to all. The Church Army, within the limits imposed by financial considerations, neglects no opportunities of providing

recreation huts and centres, Service men's clubs, mobile canteens, station canteens, etc.

At the present time 59 Church Army huts and centres are operating in this country. Figures taken during a recent week showed that these huts were visited by 296,000 men. In Yorkshire five such centres cater for over 42,500 men weekly.

Twenty-nine Church Army clubs for Service men cater for a weekly average of 100,000 men.

Eighty-two Church Army mobile canteens, travelling some 70,000 miles weekly, meet the needs of isolated units (gun stations, searchlight crews, balloon barrage units, etc.), and reach over 111,000 men who are stationed in lonely situations—sometimes miles from any human habitation. The canteens carry refreshments, books, the hundred-and-one everyday needs of the Service man, and a post-box for their letters. More than this, through those operating the canteens, a cheery word is taken to those whose contacts with the outside world are necessarily few. Some are manned by clergy, and these carry portable Communion sets.

On the civilian front, too, these mobile canteens have proved their worth. In Coventry alone they provided over 70,000 meals for those rendered homeless or in need through the heavy air raids over that city.

**BOMBING OF LAMBETH PALACE
Archbishop's Ordeal**

The Archbishop of Canterbury, in a letter to his diocese, says:

"The diocese will share my sorrow that Lambeth Palace suffered further heavy and for the present irrevocable damage by bomb and fire. Five large bombs exploded within its precincts, and the library, the chapel, and the old Lollards' Tower were set on fire. Before the fire could be controlled half of the library roof and almost the whole of the chapel roof had been destroyed, and the contents of both seriously damaged.

"Although previous assaults had made it impossible for me to keep Lambeth as one of my homes, save for sleeping occasionally in a basement, I had hoped that the old historic fronts of the house might still be spared. This has now proved to have been a vain hope. It is sad beyond words that a building which has been the home of the archbishops for 800 years, and which has been so specially associated with the life of the Church and State for all these centuries, should now be a mere wreck.

"I was there myself on that fateful night . . . and the experience of crashing bombs and crackling flames was a trying ordeal, but fortunately no one was injured. It is useless to complain. The damage done to so many buildings which are part of our history, such as Westminster Abbey and Hall, the House of Commons, St. Paul's Cathedral, and Lambeth Palace, and to the homes of multitudes of our people, can only strengthen our resolve and our prayer that the tyranny of the evil force which has brought so much loss and misery to the world may be overthrown, and that God's children everywhere may be enabled to live together in freedom and in peace."

I HEARD A VOICE

When I took the wrapper off the book that a friend sent me recently, that was the title that I read on the cover, and the person put down as responsible for the contents was F. R. Barry, Canon of Westminster. I could not remember reading anything by Canon Barry in the past, and I did not at the moment find anything particularly suggestive about the title, but I turned to the Preface to see what the little book was about. There I found it consisted of four broadcast addresses delivered in London last autumn, and that one of the four was written on a night when the writer saw his home in flames, and the others amid similar experiences. That made me decide to see what this Westminster Canon had to say under such circumstances. When I had finished reading the four addresses, I concluded that it was quite the best shilling's worth of printed matter that had recently issued from the press.

The purpose of the first address is to emphasize the fact that God is not "above the battle", looking down from a remote untroubled heaven upon the sorrow and striving of mankind. He is at work in the events of history, working out through them His righteous purposes. The heroism of the sufferers in London and elsewhere was proof of the presence and the power of God in the hearts of ordinary men and women, a power that is able to defy the onslaughts of cruelty, and which can rebuild in brotherhood and freedom. This chapter concludes with a very apt quotation from the autobiography of John Buchan, *Memory Hold the Door*.

The second address emphasizes the fact that winning the war means more than merely the defeat of the aggressor's hosts. It means the positive creation of a social order ruled by the faith of Christ.

In the third Canon Barry points out that the British tradition is woven out of many strands, but that it is woven upon a Christian background, and that if the time should ever come when it would be torn away from that background, it would die. "The faith of Christ is its one effective bulwark."

The fourth and last address deals with the crisis in the Church. Listening to broadcast Services and addresses may be religion of a kind, but is not Christianity. The purpose of Christ was to release into the world a new Spirit that would transform the common life of men, and make it the kind of society that God wills, ruled by His justice and truth and charity. But this can only be done by an organization. Ideas are futile until they are embodied. The Spirit must always make itself into a body through which it can act upon the world. That is the real meaning and purpose of the Church. "What the Christian religion means in practice, under the conditions of modern life, is the working fellowship of people gathered round a parish church or chapel." In England "generation after generation have been brought up in Christian faith and practice and taught to fear God and honour the King. That is why Britain today is invincible."

This however does not justify the conclusion that all is well with the Church today. The Church as well as the nation is under God's judgment. "*He that hath an ear let him hear what the Spirit saith to the Churches.*"

The Church is the one thing which in God's providence can heal the hurt of a world racked by war, and gather mankind back into unity, but we must never lose sight of the fact that "a Church that is merely conformed to this world, has betrayed the cause which it exists to serve . . . A worldly Church is a cumberer of the ground."

In this connection there are one or two facts that have to be faced. One is that "The Church is in danger of drawing right away, and becoming a small sect of religious people, dominated by the clerical mind. Is that what we really want? Is that what God wants? A parson's Church is a contradiction in terms. One reason why it is becoming that is, of course, because laymen have ceased to play their part, and have acquiesced in a miserable defeatism." The time has come when we must "break away from the deadening superstition, so deeply ingrained in the mind of British Christians, that prayer is something that ought to be done by parsons, and that God hears the prayers of his children more willingly if they are uttered by clergyman. That is a lamentably pagan notion; to believe it, plays straight into the hands of clericalism."

Then the speaker goes on to urge that now when so many churches have been destroyed, Christians should invite their friends and neighbours to meet in their homes, to read and pray and encourage one another in Christian faith and loyalty. The other question what ought to be faced is the disunity of the Churches. "Isn't it nearly time," asks Canon Barry, "to end that scandal? When a church or chapel is bombed in any district, another denomination lends its building; and that's a gracious act of Christian courtesy. But is that all? Shall we use one another's churches and excommunicate one another's ministries? It is not what we like, or what we are accustomed to, that matters: the question is, What is the will of God about it? . . . If out of this war we don't find Christian unity, then God help the churches—no one else will. If and when we find it, the time will have come to work out in a broader and more inclusive form the national recognition of Christianity."

If it rested with me to choose a book for next Lent, I would select "I Heard a Voice" by Canon Barry.

J. M. SNOWDON.



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And I have been interested again in the difficulties of transportation. On four Sundays the dirt roads have been wet and muddy and hard to travel. Yesterday I went in the ditch trying to get three and a half miles to Edson to the 8.30 a.m. service. One Sunday afternoon I drove to McLeod Valley Church, about 35 miles, but no one turned out—no doubt because no one expected me to come because the roads were so bad.

It seems to me that the only way in which the country districts can be properly looked after is by an itinerant priest who would set out on a month's travelling, going from one point on to another, holding services in schools and houses where there was no church and visiting as he goes. He could do this very well and cheaply with horse and buggy.

Our present system is to order the priest to a certain point for which he must keep rushing out and back again—spending his time on the road and his money on gas and breaking his heart, his car and his back.

ST. MARKS

Gladoli, Astors and Snapdragon made a very becoming background for a successful and delightful tea, the W.A. held at the home of Mrs. Baines on Thursday, August 14th. Mrs. Elliott assisted Mrs. Baines on receiving the guests, Mrs. Hoppley and Mrs. Marks poured tea and Mrs. Bromley and Mrs. Brown served.

The Young Women's Group met at the home of Ruth Clark for a little social "get-together" and to make plans for the Bazaar on September 10th. Lunch was served by the hostess.

Here we wish to extend our deepest sympathy to Mrs. Love and daughters in their recent bereavement. Miss Love has been a Sunday School teacher in our parish for the past year and Rev. Love had conducted several service in our church in the absence of a minister.

Our sincere best wishes go out to Mrs. A. C. Taylor and we wish her a speedy recovery.

We are also glad to hear that Mr. Hugh Hayden has recovered nicely from his recent accident and that Mrs. John and family have recovered from their train accident while on their holidays at the coast.

Rev. and Mrs. Elliott holidayed at Sylvan Lake for two weeks. Hope you both had a lovely time.

Church services will be held at 7.30 p.m. starting Sunday, September 7th, with Holy Communion the first Sunday in the month.

Keep September 10th open and come to the Bazaar at Parish Hall on Wednesday, September 10th at 7.30 p.m.

ST. JOHN THE BAPTIST, RIFE

The Bishop of Edmonton made his first official visit to this Parish on the 16th and 17th of August, attending the session of the Women's Auxiliary

at the home of Mrs. Maurice Destrube, the President, on Saturday afternoon the 16th. His remarks were about the Church in the Home, The Grace of God and Fellowship.

He held five confirmations, two baptisms and celebrations of Holy Communion on Sunday, the 17th. Due to the Provincial ban on the gathering together of children of 17 years and under he had to do considerable driving about the country to accomplish all this.

On Sunday morning he confirmed Mrs. Adolph Lotsberg and Misses Daisy Bromley and Betty Leach at the home of Mr. and Mrs. L. H. Leach in Glendon. Holy Communion was celebrated in Rife Church after the 11 a.m. Service, after which he baptised, privately, in the church, Catherine Jane Smith and Margaret Claire Hill, daughters of Mr. and Mrs. Daniel Smith and Mr. and Mrs. Lloyd Hill. A lunch was then served in the Rife School House to enable parishioners to get acquainted with their Bishop. A trip was then made to the home of Mr. and Mrs. J. K. Johnston where the Bishop confirmed their two youngest children, William and Margaret, and administered Holy Communion. Mrs. Johnston has been confined to her house for some time, we all wish her a speedy recovery so that she may return to her activities in the Women's Auxiliary of which she was President until recently.

Heavy rains prevented the Bishop going on to Ardmore and Bonnyville as he had intended. We are looking forward to another visit from him in the not too distant future.

The Annual Meeting and Harvest Festival will be held on September 28th.

The Rural Deanery of Vermilion

THE CLANDONALD MISSION

THE REV. F. A. PEAKE

The major event of the month was the Church Vacation School, held during the week of August 4th. The school was sponsored by the Parochial Board of Religious Education which is comprised of representatives of the Vestry, W.A., and Sunday School. The school was held in the local Public School kindly loaned to us for the purpose by the trustees. Two sessions were held each day during which instruction was given in games, music, handicrafts, and Bible Study. Members of the St. Mary's congregation acted as leaders and instructors. Average daily attendance at the school was thirty-five. We are hoping for a larger school next year when we hope it will be possible to provide accommodation in Clondonald for children from the distant parts of the Mission. A concert and demonstration was held in the Orange Hall on the closing evening of the school. A large and appreciative audience was present.

We are very happy to acknowledge the gift of a grant of new hymn books from the Church Prayer and Hymn Book Society of Toronto. These will help to replace the old ones at Clandonald, Landonville, and Irwinville. A musical service will be held at Clandonald on September 28th for the purpose of introducing the new book when we are hoping to have as the special preacher our friend and near neighbor, Archdeacon Leversedge of Vermilion.

The Clandonald W.A. announce that their Annual Chicken Supper will be held on Wednesday, October 8th.

The W.A. of St. Mary's Church, Landonville met recently and are hoping to undertake the work of installing a new English Altar in their Church to replace the present one which is small and inadequate.

The Mission was honored during the last week with a visit from the Lord Bishop of the Diocese in the course of His Lordship's preliminary survey of his See. Accompanied by the Vicar he travelled to Landonville and was received at a Tea arranged in the home of Mr. and Mrs. Semple. In the evening of the same day the Bishop preached in Clandonald Parish Church and was afterwards the guest of honor at a Reception held in the Vicarage. On the following day the Bishop inspected the Tring, Stretton and Irwinville areas and was entertained to dinner in the home of Mrs. W. A. Kent.

On August 31st a service was held for the first time in Derwent, a small town west of Clandonald. Here, there are a number of unshepherded families and the only ministrations available are those of the Roman or Greek Catholic Churches. It is hoped that it will be possible further to develop this point.

Holy Baptisms—Gordon Jerome Benson, Derwent, August 19th; Joseph Mitchell Shaw, Clandonald, August 30th; Isabel Mary Shaw, Clandonald, August 30th.

Holy Matrimony—Haddo McCheyne Meikle and Muriel May Aston at Marwayne, August 24th, 1941.

Rural Deanery of Metaskiwin

CAMROSE

We are glad to welcome home our Rector and Mrs. Wallis, and offer our sincere thanks to Mr. Baker for taking the services while they were away; as ever, he gave us food for much thought. Thank you, Mrs. Baker, for coming to play the organ.

When this is in print, the W.A. meetings will have commenced again. Some years ago Canon Trendell came to our little church to help at a Service of Admittance. He spoke to us about handing on the Torch Christ handed it to "the twelve"—they took it and handed it down through

the ages. As W.A. members we accepted it from Christ—is it burning brightly?

We need enthusiasm, something warm and vital enough to make us forget self, and to "further the Cause we have in hand." It is Christ's Cause, He holds out the Torch with wounded Hands; if we were spiritual enough, there would be no faltering or hesitating in the practical side of the Work.

The four rules found in the last Quarterly Report are fine: 1. Strive to be faithful, rather than successful. 2. Frivolities must not obscure realities. 3. Brush all chips off our shoulders. 4. Make haste, as real messengers to deliver the Gospel.

Marriages—July 11th, Raymond Herbert Dobson to Dilys Bevan Davies; August 24th, William Earle Reynolds to Lillian Mary Barkley.

Baptism—Peggy Irene Schroeder (Daysland), August 17th.

ST. DUNSTAN'S, BITTERN LAKE

On Sunday, August 24th, Mr. Chas. Howarth passed to his Eternal Rest. A member of St. Dunstan's Parish long before a church was established in the village of Bittern Lake, he later served as People's Warden for a number of years. Sincere sympathy is extended to his widow and the other members of the family.

Mr. J. G. Baker very kindly conducted the services during the Rector's absence on holiday.

The W.A. has been meeting regularly throughout the summer, and, on the whole, can report a good attendance, interest sustained and some work accomplished. The picnic which had been planned for June to mark the Twenty-fifth Anniversary since organization had to be postponed, and so far, nothing has been arranged to take its place.

Miss Ruth Lomas who has so capably taught a class in the Sunday School, and is now leaving for Edmonton, will be greatly missed. But we hope some one else will come forward to carry on this important work when classes can be resumed.

Burial—Chas. Howarth, August 26th.

Rural Deanery of Pembina

THE WABAMUN MISSION

THE REV. COLIN CUTTELL

Many of our readers were kind enough to say that they missed these notes during the summer months, when we have not appeared in print.

The season has gone quickly, it seems, with many camps of various kinds and sizes, winding up with the annual scout camp at Jasper Park. All these camps, we feel, have been successful from the point of view of the Church's work among young people, the importance of which can hardly be over stressed.

And now we must try to settle down again.

I suppose that the highlight of the Summer programme was the visit of the Bishop, opening with a picnic at Whitewood Lake, **Rexboro**. Mr. and Mrs. Harry Smith were host and hostess. A hundred or more people met the Bishop, who quite won their hearts by his simple informality and friendliness. In the course of a short closing address, his Lordship spoke of the Church as a Family. He said that the loyalty of its individual members to the family must always be the measure of the Church's influence in the community.

That same evening, there was a dinner party at the home of Mr. and Mrs. Stanley Harrison of **Tomahawk**. A group of church people were also invited. The turkey was prime, and the bishop with his clerical escort dined well and wisely.

Dinner was delayed, as there had been a sharp shower, and Tomahawk's switchback trail proved heavy going.

On the following day, a goodly number of the **Duffield** congregation had the Bishop to tea at the home of Mr. and Mrs. Tom Rowe. In spite of atrocious mud, attendance taxed the accommodation to the limit. Again, as at Rexboro, a good number of men had turned out. None regretted making the effort. On the third day of the Bishop's rounds at **Brightwood**, there was a dinner and supper party at Mr. and Mrs. James Galpin's and Mr. and Mrs. Frank Maddock's respectively; at which, again, various members of congregation were present.

The Bishop was always very good company, and this was a grand way of getting to know his people. Between the two engagements certain private calls were made.

Enroute to Maddock's, we may now say (since the cat is already out of the bag) that a Bishop and a priest explored an unnecessary amount of bushland, in the process of taking what the writer euphemistically called a "short cut".

Upon arrival at the Maddock homestead, some embarrassing questions were put to him on such technical points as magnetic variation from the True North—but the reader would hardly be interested!

The Bishop's last act was to dedicate a memorial altarpiece, Holman Hunt's "Light of the World", to the memory of Harry Edwin Smith, sometime warden of St. Peter and St. Paul's, **Entwistle and Evansburgh**, and a churchman who was found faithful.

Mr. and Mrs. Walter Coutanche entertained the Bishop at their farm home, and from there the congregation proceeded to the Church for the dedication.

Time was all too short for a full round of the mission, but the Bishop has said that he will come back on the Wabamun Trail again in the late Fall.

ST. MARY'S, JASPER

The summer season, now on the wane, has been quite a good one from the church point of view.

The number of guests from the Lodge who attended the services was encouraging. Our visitors are certainly not backward in expressing their appreciation both of the church and its services. It would make all the difference in the world if some more of our own congregation were to show a similar enthusiasm.

The Edith Cavell Memorial Service was held in the Church on Sunday morning, August 3rd. Over one hundred people attended this service. The lesson was read by the Rev. A. Harding Priest, the Western Field Secretary of the G.B.R.E. who was holidaying at Jasper. A visitor from Ottawa, sang the Ave Maria as a solo. Amongst those present at the service were the Boy Scouts from the Wabamun Mission, accompanied by their Scoutmaster, the Rev. Colin Cuttall. The offertory was taken up by two of the Patrol Leaders. This Memorial Service, held at such a time of world crisis, recalls powerfully the great Christian truths which are so easily forgotten under the strain of war. The last words of Edith Cavell, "I must have no hatred or bitterness in my heart towards anyone," remain a challenge to the men and women of today, faced as they are with mass brutality such as the world has never before conceived of.

The outstanding debt on the Edith Cavell Memorial Organ, which loomed so large at the beginning of this year, is now being rapidly reduced, owing to the vigorous solicitations of Mrs. Snape, which have brought in over one hundred dollars, and to the faithful payment of small amounts regularly subscribed which have brought in a considerable sum over a number of months.

At the August vestry meeting the name of Mr. W. J. Cleveland was added to the vestry roll. Mr. and Mrs. Cleveland and their family came to Jasper from Vancouver this Spring and are already taking an active part in church life. Mrs. Cleveland is a member of the Choir. The Vestry voted funds to purchase a St. George's flag. The new flag was flown on Sunday, August 10th, for the first time in honor of the visit of the Duke of Kent to Jasper.

Holy Baptism—George Arthur Knight; Raymond Chester Knight.

Holy Matrimony—Joseph Lloyd Tyrell to Mary McCausland.

COAL BRANCH MISSION

THE REV. L. A. BRALANT

Our report this time covers two months' work as during the holiday season activities are reduced to a minimum in the affairs of the church.

On July 7th, a happy little band of children set out for the Sunday School picnic accompanied by older friends. Despite ominous looking clouds a very happy time was enjoyed by all on the banks of the McLeod River. Congratulations to David Edwards who was presented with a prayer book for general proficiency in his Sunday

School work. Most of the other children received badges for regular attendance. The Cadomin Sunday School will reopen on August 31st.

The Vicar was present at the Summer School at Kapasiwin and hopes there will be a good representation from this Mission next year. The Cadomin Cub camp was conducted under the joint leadership of Mrs. Coppinger and the Vicar. The spiritual atmosphere of the camp was a marked feature, and it is our prayer that these boys may long remember the truths imparted to them.

Life at Cadomin has been clouded by the passing of Margaret Wells and Henry Lane, the latter being killed in the mine, on August 6th. To the relatives we extend our Christian sympathy.

At last the mass of boards and "two-by-fours" at the rear of the church has taken on the shape of a garage. We are very grateful to those husky gentlemen who have assisted in the construction; Messrs. Coppinger (Senior and Junior), Johnson, Gowers, Rice, Jacobs, Wells and Eddie Edwards.

The work on the Lovett Branch has been very limited owing to the closing of the mines during part of the summer. This, however, has not hindered the all-important work of waiting, and when all have returned from holidays, etc., we hope that a vigorous church-life may be built up.

We are hoping to start a Sunday School at Sterco and the prayers of friends for this important work will be valued.

As the summer slips by our thoughts are inevitably turned to plans for the Fall and Winter work. It will be good if each one of us resolves to make this a time of earnest prayer for the success of the church's mission in the world. Perhaps when we gather in our twos and threes in country churches or schools to worship Almighty God, a feeling of futility sweeps through us. We do well, then, to remember that millions of others unseen by us are also "lifting up holy hands" to God on the Lord's Day. We are part of the church—the Living Body of Jesus Christ, pulsating with His Spirit. It is upon our devotion, our zeal, our witness, our loyalty, that the success of the church's world-wide mission to "preach the Gospel to every creature" depends. Remember also, we are not alone in this task, for the text does not end there, but goes on, "And, to, I am with you always, ever unto the end of the world." Without Christ we are without hope, but with Him we can do all things.

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Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

THE REV. CYRIL CLARKE

Sunday School has been held regularly during the holidays although at times the attendance has been somewhat meagre due to vacationing. We have been pleased to welcome visitors who have been staying in Tofield and appreciate the faithfulness of the "few" for bringing them along. Unfortunately, due to the "polio" epidemic we are unable to continue Sunday School classes until the "ban" is lifted. This is of course advisable and we trust that with reasonable care and precaution the sickness will disappear throughout the various Provinces.

Our Rector returned from Sarcee where he officiated as Chaplain for two weeks. He is planning to conduct Sunday School at Lindbrook every second week, after the holidays.

The Garden Tea, held on July 31st, proved enjoyable and successful and we wish to thank all who helped in any way to make it so.

The Junior Superintendent, Mrs. J. W. Robinson, recently received from Mrs. Bourne, Toronto, a letter enclosing the Certificates for the Juniors who entered the Dominion Competition. All of the Juniors passed, one with honors. Betty Marjorie, Ralph, Buddy and George were the competitors in the various classes for Mission Study. Congratulations, Juniors! These Certificates will be presented as soon as we are able to get together again.

ST. MARGARET'S, BATTLE HEIGHTS

Our services have now been resumed since the arrival of our new Rector, the Rev. L. B. Watts, whom with Mrs. Watts we were pleased to welcome to our parish last month.

A picnic and chicken supper was sponsored by the W.A. in the school grounds and proved very successful in spite of the weather.

The usual meetings are being held each month at the members' houses and plans are being made for Bazaar work to be made up.

Confirmation Classes have commenced and are held each week by the Rector, one in the east and the other in the west side of the Mission—several candidates being prepared.

Our best wishes are extended to Mr. and Mrs. Ralph King on the birth of a son.

A Baptismal Service was held on August 24th and witnessed by the congregation, during Morning Service, when John Edmund Steele was taken into the Church.

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.

Name	Address
The Ven. S. F. Tackaberry, M.A., B.D., Secretary-Treasurer.....	11717 93rd St.
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Rev. C. Storey.....	On Active Service

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Rev. N. J. Godkin, Curate

Christ Church

St. Faith's

Rev. W. M. Nainby.....11841 93rd St.

St. Stephen's

Rev. J. C. Matthews.....9537 109th Ave.

St. Peter's and Good Shepherd

Rev. R. S. Faulks

St. Mary's and St. Mark's

Rev. A. Elliott

St. Luke's and St. John's

Rev. W. H. Hatfield, Rural Dean....9014 85th Ave.

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Rev. R. Boas

Rev. W. Edmonds11146 91st Ave.

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Rev. F. W. Baker.....	Hardisty.
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Rev. L. M. Watts.....	Wainwright.
Rev. A. Court.....	Edgerton.

Superannuated

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